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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RÁJPUTÁNA,

Received up to 6th December 1893.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU.					
	Monthly.			1893.	1893.	
1	Káyasth Patriká ...	Lucknow ...	Devi Prasád ...	For Nov. ...	2nd Dec. ...	229 copies.
2	Khiyálát-i-Hamidi ...	Sambhal (Moradabad).	Fahim-ul-din ...	" " ...	" " ...	270 "
3	Vaishya Hitkárí... ...	Meerut ...	Mohan Lál ...	" " ...	30th Nov. ...	...
	Bi-monthly.					
4	Kanauj Punch	Kanauj (Farukhabad).	Bhaggú Khán ...	1st Dec. ...	3rd Dec. ...	200 copies.
5	Khurshaid-i-Nánpára ...	Nánpára, Bahraich.	Maulvi Yahyá Ali ...	16th Nov. ...	30th Nov. ...	...
	Tri-monthly.					
6	Dabir-i-Hind	Agra ...	Amín-ul-dín ...	20th Nov. & 1st Dec.	6th Dec. ...	45 copies.
7	Hámid-ul-Akhbár ...	Moradabad ...	Iláhi Bakhsh ...	30th Nov. ...	1st " ...	225 "
8	Mufíd-i-Ám	Agra ...	Qádir Ali Khán ...	1st Dec. ...	2nd " ...	100 "

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU—(*continued*).					
	Weekly.			1893.	1893.	
9	Agra Akhbár	Agra ...	Tajammul Hussain ...	28th Nov. ...	1st Dec. ...	230 copies.
10	Agra Punch	Do. ...	Ahíd-ul-díu Beg ...	24th " ...	4th " ...	185 "
11	Akhbár-i-Alam	Meerut ...	Muqarrab Husain Khán.	28th " ...	30th Nov. ...	65 "
12	Akhbár-i-Islám	Agra ...	Abdul Majíd Khán...	30th " ...	1st Dec. ...	526 "
13	Alwaqt	Gorakhpur ...	Muhammad Sa'íd ...	29th " ...	3rd " ...	660 "
14	Anís-i-Hind	Meerut ...	Kishun Sarúp ...	2nd Dec. ...	2nd " ...	625 "
15	Kzád...	Lucknow ...	Sajjád Husain ...	1st " ...	3rd " ...	200 "
16	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	" " ...	" " ...	550 "
17	Colonel	Moradabad ...	Banwari Lál ...	24th Nov. ...	30th Nov. ...	400 "
18	Dabdaba-i-Qaisari ...	Bareilly ...	Thákur Prasád ...	25th " ...	" " ...	250 "
19	Dabdaba-i-Sikandari ...	Rámpur ...	Muhammad Husain,	4th Dec. ...	6th Dec. ...	446 "
20	Fitnah	Gorakhpur ...	Nizám Ahmad ...	1st " ...	4th " ...	500 "
21	Hindustáni	Lucknow ...	Ganga Prasád Varma,	29th Nov. ...	2nd " ...	300 "
22	Jám-i-Jamshed	Moradabad ...	Jamshed Ali ...	19th " ...	30th Nov. ...	250 "
23	Káyasth Conference Gazette...	Lucknow ...	Dipnaráyan Varma...	24th " ...	2nd Dec. ...	300 "
24	Matla-i-Núr	Cawnpore ...	Gauri Shankar ...	2nd Dec. ...	5th " ...	45 "
25	Mauj-i-Narbada ...	Hoshangabad ...	Abdul Karim ...	24th Nov. & 1st Dec.	1st & 6th " ...	200 "
26	Mihr-i-Nímroz	Bijnor ...	Karím-ullah ...	28th Nov. ...	2nd " ...	435 "
27	Naiyar-i-Ázam	Moradabad ...	Amjad Ali ...	27th " ...	" " ...	300 "
28	Nasím-i-Agra	Agra ...	Jamna Dás Biswás...	30th " ...	3rd " ...	450 "
29	Nasím-i-Hind	Fatehpur ...	Alah Bakhsh ...	23rd " ...	1st " ...	117 "
30	Násir-i-Hind	Agra ...	Muhammad Ali ...	1st Dec. ...	4th " ..	40 "
31	Nizám-ul-Mulk	Moradabad ...	Fahim-ul-din ...	30th Nov. ...	2nd " ...	250 "
32	Núr-ul-Anwár	Cawnpore ...	Abdul Hamíd ...	18th & 25th " ...	1st & 6th " ...	163 "
33	Oudh Punch	Lucknow ...	Sajjád Husain ...	9th " ...	2nd " ...	350 "
34	Police News	Meerut ...	Habib Ahmad ...	1st " ...	5th " ...	500 "
35	Rafi-ul-Akhbár	Benares ...	Ghulám Husain ...	4th " ...	6th " ...	400 "
36	Rahbar	Moradabad ...	Partáp Kishun ...	24th & 30th Nov. ...	2nd " ...	375 "
37	Riáz-ul-Akhbár	Gorakhpur ...	Nizám Ahmad ...	1st Dec. ...	4th " ...	350 "
38	Rohilkhand Punch ...	Moradabad ...	Jamshed Ali ...	19th Nov. ...	30th Nov. ...	250 "
39	Sitára-i-Hind	Ditto ...	Banwári Lál ...	28th " ...	2nd Dec. ...	150 "
40	Tohfa-i-Hind	Bijnor ...	Jairáj Singh ...	27th " ...	1st " ...	410 "
41	Tútí-i-Hind	Meerut ...	Sajjád Husain ...	30th " ...	3rd " ...	570 "
42	Zamánah	Cawnpore ...	Muhammad Safdar Hasan.	27th " ...	30th Nov. ...	...
	Daily.					
43	Oudh Akhbár	Lucknow ...	Shiva Prasád ...	30th Nov. to 6th Dec.	30th Nov. to 6th Dec.	503 copies (including 92 copies taken by Government).
	URDU-ENGLISH.					
	Bi-weekly.					
44	Aligarh Institute Gazette ...	Aligarh ...	Mumtáz-ul-din ...	28th Nov. & 1st Dec.	30th Nov. & 3rd Dec.	441 copies (including 281 copies taken by Government).
	HINDI.					
	Weekly.					
45	Almora Akhbár	Almora ...	Sadá Nand ...	27th Nov. ...	30th Nov. ...	104 copies.
46	Bhárat Jíwan	Benares ...	Rám Krishna Varmá,	" " ...	" " ...	1,500 "
47	Khichri Samáchár ...	Mirzapur ...	Mádho Prasád ...	25th " ...	5th Dec. ...	300 "
48	Nágari Nírad	Ditto ...	Káshi Prasád ...	30th " ...	3rd " ...	400 "
49	Prayág Samáchár ...	Allahabad ...	Jagan Náth ...	" " ...	2nd " ...	500 "
50	Sajjan Kírti Sudhákar ...	Udaipur ...	Ashyáchálak Dán ...	27th " ...	1st " ...	65 "
	Daily.					
51	Hindustán	Kálákankar (Partábgarh).	Devi Dayál Shukla...	29th Nov. to 5th Dec.	30th Nov. to 6th Dec.	500 copies.
	HINDI-URDU.					
	Monthly.					
52	Krya Darpan	Sháhjahánpur...	Bakhtáwar Singh ...	For Nov. ...	2nd Dec. ...	450 copies.
53	Mazhar-ul-Zirát ...	Meerut ...	Muqarrab Husain Khán.	" " ...	1st " ...	60 "
	Weekly.					
54	Káshi Patrika	Benares ...	Lakshmi Shankar Misra, M.A.	1st Dec. ...	4th Dec. ...	450 copies (including 342 copies taken by Government).

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	HINDI-URDU—*(concluded)*.			1893.	1893.	
	Bi-weekly.					
55	Jaipur Gazette	Jaipur ...	Mahávír Prasád ...	15th & 18th Nov. ...	1st & 5th Dec. ...	100 copies.
	MARÁTHI.					
	Weekly.					
56	Subodh Sindhu	Khandwa ...	Lakshman Anant Prayági.	29th Nov. ...	2nd Dec. ...	350 copies.
	MARÁTHI-ENGLISH.					
	Weekly.					
57	Nyáya Sudhá	Nágpur ...	Sadá Shiva Rám Chandra Patwardhan.	27th Nov. ...	1st Dec. ...	375 copies.
	GORKHA.					
	Weekly.					
58	Bhárat Jíwan	Benares ...	Rám Krishna Varmá	1st Dec. ...	6th Dec. ...	500 copies.

I.—Political and Foreign.

Rahbar. November 30th, 1893.

Secrecy of the objects attained by the Durand Mission.

1. The *Rahbar* (Moradabad), of the 30th November complains that although, according to the *Pioneer*, all the objects of the Durand Mission have been satisfactorily settled, they are not yet being given out to the Indian public. If Sir Mortimer Durand had failed in his negotiations with the Amír of Kábul, that might of course have been a justification for withholding the information. But when he is said to have achieved an unqualified success in the Mission, is it because of the distrust of the Indians by the Government that it does not disclose to them the results attained?

Rahbar. November 24th, 1893.

Rumoured abolition of mints in Native States.

2. The same paper of the 24th November (received on the 1st December), states that a rumour is current that the Government of India contemplates abolishing the mints in the Native States. It is now the *coinage* alone that bespeaks the enjoyment of *some* liberty by the Chiefs. Ever since the coins resembling the British rupee have been introduced in the Alwar and Bikanír States, it has been feared by the editor that one day or another the *separate* coins of all Native States would be abolished.

Hindustáni. November 29th, 1893.

An open inquiry into the allegations made in Zia-ul-Haq's pamphlet against the administration of the Bhopál State.

3. The *Hindustáni* (Lucknow), of the 29th November, publishes copy of a notice from the Mír Munshi of the Prime Minister of Bhopál, announcing that as attacks have been made on two Mirzas and some officers of that State in an English pamphlet by one Zia-ul-Haq, the State will hold a public inquiry into the allegations made therein. The inquiry will commence from the 10th December, and Zia-ul-Haq or anybody else is free to prove the charges made in the pamphlet. If proofs are forthcoming that *primâ facie* incriminate any officer of the State, he will be made over to a criminal court to be tried judicially. (Certain other newspapers of the week also publish the above notice from Bhopál)

II.—Administration.

Hindustáni. November 29th, 1893.

An appeal to Parliament and the British public in general against the alleged oppressions and short-sighted policy of Anglo-Indian officers.

4. The same paper publishes, as a Supplement, some Urdu verses by Pandit Bishen Narayan Dar, Barrister-at-Law, which the latter proposes to append as a preface to the Urdu version of his English pamphlet, which he has brought out, giving the accounts and causes of the late religious riots in the North-Western Provinces, and hundreds of copies of which he has sent to England, to be distributed among the members of the House of Commons. In these verses the Pandit in making a touching and spirited appeal to the House of Commons and the British public in general to turn their attention to the affairs of India and redress the grievances of the people, observes that what a dire calamity has befallen India that the Hindus and the Musalmáns, who have long been living in the country as brothers, have (now) turned enemies to each other! They have bidden adieu to all regard of affection and fellow-feeling for each other. They are ready to fall out with each other for the slightest matter. Folly and discord have exclusively possessed them. True, the number of those who caused the bad blood and brought about the late riots between the Hindus and Musalmáns was very small, but they have, all the same, brought shame, discredit, and ruin upon the whole Indian nation thereby. Many a person has had to desert his home owing to these riots. A number of women have become widows, and a lot of children fatherless. Some are trembling with fear at the hands of the police; some have been falsely incriminated through spite, and some are rotting in the jail. Where joy reigned, now mourning holds its abode. O Lord! what have the authorities done; and why do they sap the very foundations of the government in this way? Let them study the history of the past (good) Kings, especially that of Akbar, the chief principles of whose administration were to *unite* the Hindus and Musalmáns; to *equally protect* the religions of all his subjects; and to *enslave*, as it were, their very hearts by deep sympathy and affection. It was the adoption of such a liberal and *all-conciliating* policy that made the Hindus revere him as a divine

incarnation. He engendered such a deep feeling of love and brotherhood between the Hindus and Musalmáns by his judicious measures, that religious prejudices and race-feeling left, as it were, the country, and both the communities, living on terms of perfect amity and friendship, *jointly* prospered and grew strong. The Indian prosperity, happiness, and peace, however, suffered a relapse with the inauspicious accession of Aurangzeb to the throne. He began to rule the country on the principle of bigotry (and partiality), and thereby set the Hindus and Musalmáns by the ears. Discord sprung up, and its evil consequences followed. The people became discontented owing to the oppression of the Emperor; religious feuds became rampant everywhere, and ultimately the Moghals lost the Indian Empire. The same result must follow *wherever* (or *whenever*) oppression is practised and self-love is worshipped. "The people are the roots and the king the trunk (of the tree of a kingdom), as a learned poet has said. If a ruler displeases his subjects, the consequences must invariably be the same as in the times past. "You shall reap as you sow" is too well-established an adage to be questioned by anybody. Such being the case, the members of the British Parliament, who stand at the pinnacle of civilization, are noted for their love of liberty, and are great champions of equity and justice, ought to notice what oppressions are being practised on the natives by the Anglo-Indian officers, who (blindly) following in the footsteps of Aurangzeb create discord between the Hindus and Musalmáns. Everybody, whether a Hindu or a Musalmán, has something to complain of against the members of the Civil Service. If the Hindus are oppressed in one place, the Musalmáns are dealt with in the same way in another. The provincial rulers turn a deaf ear to complaints made against the British officers, and the latter go on committing enormities (unchecked) on the Indians. "Despotism has now reached its limit, and the cup of the (people's) forbearance is full to the brim." A word to the wise is sufficient. Parliament ought to hasten to rescue the Indians from their (unbearable) distress. "The ship (of the State) of India has fallen into a vortex (at the present time) and might go down any moment; the storm of oppression raging on every side and the cloud of darkness (folly ?) overhanging our heads. You, Englishmen, are our pilots, and rescuing our sinking vessel, guide us to the haven of safety. Teach justice to the British officers in India, and put the Civil Service on the path of wisdom. Tell these men that severity (tyranny) is a great evil, and that the tree of oppression has never borne fruit (of good)." The writer then, highly praising Her Majesty's proclamation of 1858 and calling it the Magna Charta of the people of India, asks Parliament to call upon the Anglo-Indian officers not to treat that ukase of liberty and toleration, and that fountain of manifold benefits, to Indians, as a meaningless thing, but to strictly adhere to it and carry out the noble intentions of the gracious Sovereign breathed therein, and all the miseries and complaints of the people will disappear in a moment. The salvation of India now lies in the hands of the British nation. It is the Britons who brought about the emancipation of the negro slaves. Had it not, again, been for these Britons themselves, Italy would not have been a free country this day. "You would also give us freedom, and pay heed to our grievances: nobody listens to us here, and you are the last resort of us, helpless people. Our honor is in your hand, do as you please. You are the prop of the Indians, and they cannot stand if you give them over. The poor (helpless Indians) have to rely upon you and you alone: God is (Lord) in heaven and you upon earth."

HINDUSTÁNI. November 29th, 1893

His Honor's coming tour in Sitapur district, and the alleged forcible collection of money from the people for his reception.

5. The same paper states that as the Lieutenant-Governor of the North-Western Provinces and Chief Commissioner of Oudh is shortly to commence his tour in Oudh with the Sitapur district, preparations on a grand scale have for months past been going on in that district for His Honor's reception. On the 16th October last, at a meeting of the district Board, to which some of the *raises* in the district were also invited, the following resolutions were passed: (1) that the Committees appointed in the tahsíls in connection with the Khairabad fair should also be relegated the duty to collect subscriptions for the reception of His Honor; (2) that these Committees should raise subscriptions at the rate of not less than Re. 1 per cent. of the revenue from the zamíndárs and málguzárs in their respective tahsíls; (3) that subscriptions should

also be taken from those persons who are not zamíndárs or have only small zamíndáris, but carry on some respectable trade or profession, according to their incomes; (4) that the Committees should inform the Deputy Commissioner, Chairman of the District Board, at the next meeting as to the amount of money subscribed and the collections made. The Secretaries of these Committees are the Tahsíldárs themselves, and they have begun to collect the subscriptions in the right *official way*. They have ordered their treasurers to take the subscription at the rate fixed from the zamíndárs when they come to the tahsíls to pay the revenue. If anybody demurs to make the payment, the amount of the subscription, calculated due, is deducted from the sum he has brought to pay as revenue, and the balance is credited to his account; so that the poor fellow is obliged to pay again the amount deducted for the subscription lest an order for attachment (of his property) should be issued (on the strength of the balance of the Government revenue shown against him in the book). The total amount of the revenue in the Sitapur district is not less than 13 lakhs of rupees. The amount of the reception-subscription raised from the zamíndárs will therefore be Rs. 13,000, and an equal amount of money will be raised from other classes of the people. Even those persons whose *annual* income is Rs. 100 have been made to contribute to the reception fund. Nobody is being exempted; no complaint is listened to. Subscriptions have (in short) been also extorted from such (poor) persons who will not probably be allowed to see even the face of His Honor. Why, among the subscribers there will be many such persons who will not even be permitted to witness the illuminations and fireworks for which they are being made to subscribe, being turned out of the place, where the display would take place, at the end of the policemen's batons. If the executive officers and their sycophant *raises* were to expend money from their own pockets on fireworks, illuminations, *nátches*, &c., shown in honor of the Lieutenant-Governor's visit, nobody would say a word against them. But what is *iniquitous* on their part is that while they themselves would wish to get into the good graces and attend the darbár of His Honor, they should raise the money for his reception from those who are neither willing nor able to pay it. If this is not tyranny pure and simple, what else is it? Not a day passes but the editor receives a letter complaining of the compulsion under which the subscription is being collected. Colonel Grigg cannot plead ignorance of all this with good grace. The editor strongly hopes that His Honor *will* not accept a reception given him with the money wrung from the unwilling people, and he can positively assure His Honor that excepting the members of the Committees referred to above and some of their friends, nobody would contribute a single farthing to the reception fund if official pressure were not brought to bear upon the people. Let the money that has already been realized be returned to the people, and an announcement made that everybody was free to give or not to give a subscription for His Honor's reception, and then it will be found how many *hundreds* of rupees are received in place of the Rs. 26,000 estimated to be collected under the present compulsory system. His Honor ought to follow the example of the Panjáb Lieutenant-Governor, making his tours *beneficial* to the people, and not allowing his executive subordinate officers to ruin (by extortions for his reception) the people whom he pays a visit. His object in going out on tour is certainly to see the condition of the people with his own eyes and remove their grievances; but at present there is hardly any grievance of the zamíndárs and the peasantry (of the Sitapur district) greater than that of the former being forced to subscribe money for His Honor's reception, and the latter to supply provisions for his camp. His Honor ought, the editor thinks, to remove these grievances *first*, before he starts for touring in Sitapur.

RIÁZ-UL-AKHBÁR. December 1st, 1893.

Alleged oppressions of Colonel Grigg, Deputy Commissioner, Sitapur.

6. A correspondent of the *Riáz-ul-Akhbár* (Gorakhpur), of the 1st December, complaining of Colonel Grigg, the Deputy Commissioner of Sitapur, states that he has introduced new forms of taxes at Sitapur. A man is required to pay Rs. 1-4-0 on the birth of a son and Re. 1 on that of a daughter. Every private latrine is taxed. A person has to pay Re. 1 for putting up a new door in his house and Rs. 5 for constructing a brick wall. There are similar arbitrary taxes imposed on the people by the Colonel. He is a most strong-headed and imperious-tempered officer. He has been simply ruining Khairabad by his oppressions and high-handed proceedings. This year he has exacted

subscriptions, for the fair held at that place, from the zamíndárs at a rate double of that in previous years, and would not expend the annual Government allowance of Rs. 1,000 that has been accumulating in the Government Treasury for some years. It is a pity that even the *régime* of Sir Charles Crosthwaite has not had any salutary effect on him. But he has taken precautions to win the good graces of His Honor during his coming tour. He has caused subscriptions to be raised from the zamíndárs, at the rate of one per cent. on the amounts of their revenue, through the Tahsíldars for holding feasts and illuminations in honor of His Honor's visit. Some think that he must have obtained permission from His Honor to raise the reception-money in this way: others do not believe in this at all. He has further called upon the zamíndárs to furnish wood, grass, &c., to the value of about Rs. 50 a-piece, for the camp supply of His Honor. The writer hopes that if Colonel Grigg has not been doing all this with His Honor's *sanction*, the latter will surely take notice of this communication, and let the people know the true facts of the matter by publication.

OUDH AKHBÁR. December 1st, 1893.

The Viceroy's speech at Agra.

7. The *Oudh Akhbár* (Lucknow), of the 1st December, devotes a long article to the Viceroy's speech at Agra, in which it—referring to the various points touched upon by His Excellency, and expressing its unqualified and full approval of everything he uttered—hopes that the speech will have a very salutary effect on the people in general and serve to appease the present irritated feelings of the Hindus and Musalmáns.

NÁGARI NÍRAD. November 30th, 1893.

Suggested appointment of a commission to enquire into the causes of the late Hindu-Musalmán riots.

8. The *Nágari Nírad* (Mirzapur), of the 30th November, referring to the late Hindu-Musalmán riots, observes that it is very necessary that a commission should be appointed (1) to visit the places where the riots occurred, so as to make a thorough investigation into their true causes; (2) to suggest means for restoring harmony and peace between the two great communities; (3) to ascertain how the local officers dealt with the men of the two communities immediately before and after the riots took place, and whether the present local officers can be expected to bring back peace in the disturbed places; and (4) to investigate whether sacrifice of the goat *can* do at the Bakra Id festival or whether that of the cow and ox is *absolutely* necessary. And when the Government of India received the report of the Commission to which the references detailed above were made, it should set itself to frame its final decision, such as would put end to the Hindu-Musalmán riots *once for all*. Before the Government, however, adopted any final measure on the subject, it would do well to consider seriously whether cow-slaughter should not be altogether abolished in a country like India, not only with a view to permanently rooting out the very cause of the religious feuds, but also to stopping the great injury done to agriculture. Some Musalmán rulers, too, had on the grounds of economy prohibited the slaughter of cows in India. The editor here publishes, in proof of his statement, copy of a firman of the Emperor, Shah Alam, interdicting cow-slaughter throughout his dominions.

MAUJ-I-NARBADA. November 24th, 1893.

Grant of political liberties alleged to be the cause of the late Hindu-Musalmán riots.

9. The *Mauj-i-Narbada* (Hoshangabad), of the 24th November, referring to the late Hindu-Musalmán riots, observes that these disturbances do not take place in the Native States because the Governments there have not prematurely granted political liberties to their subjects as the British Government has done in British India. Let the latter suppress the Indian National Congress and the Gaurakshini Sabhas, and appoint the Deputy Commissioner (or District Magistrate) as President of all the Municipal Boards; in short, restore the order of things as it was before Lord Ripon's time, and peace and order will again return to British India.

NASÍM-I-AGRA. November 30th, 1893.

Incidence of the cost of punitive police forces quartered in disturbed places.

10. The *Nasím-i-Agra*, of the 30th November, in commenting upon the appointment of extra police forces in places where the religious riots lately took place, observes that there can be no question as to the expediency of this punitive measure on the part of the Government, but that the cost is taken from the *guilty* and the *innocent*, the *injurers* and the *injured* alike.

This is evidently open to grave objections. Is it justice to impose an extra tax on the injured, for the protection of their lives and property, in the same way as on their injurers? There are certain places in which the incidence of the cost of the punitive police on the injured people is even greater than that on the injurers. What a pity it is that those persons who have suffered in men and property should be made to pay towards the extra police charges more than their oppressors themselves! To make no distinction in distributing these charges between the oppressors and the oppressed is sheer injustice. If the object of the appointment of the extra police is to put down the unruly spirit of the rioters and deter them from misbehaving in future, the Government ought to frame rules for charging the cost of the extra police to the people in such a way as is calculated to protect the innocent and injured and have a deterrent effect on the wrong-doers.

ANÍS-I-HIND. December 2nd, 1893.

A *Mullah* of the Pesháwar district burning certain Hindu temples and *dharmshálas* under religious zeal.

11. A correspondent writing to the *Anís-i-Hind* (Meerut), of the 2nd December, states that a *Mullah* or Musalmán priest of a village in the Pesháwar district, excited, it is said, by hearing of the late riots in Bombay, took about 250 or 300 men with him, and going out to Thána, Thand, Barkhel, and other places set fire to the temples and *dharmshálas* of the Hindus there. The writer does not know what has at present led to the creation of such bad blood between the Hindus and Musalmáns, who only till recently have lived as peaceful neighbours; and exhorts both the communities to give up their present attitude towards each other, or else they would both be ruined.

JÁM-I-JAMSHED. November 19th, 1893.

Musalmáns of Moradabad not allowed to carry *alams*, &c., through the city during the Moharram.

12. The *Jám-i-Jamshed* (Moradabad), of the 19th November, received on the 30th idem, observes that though all sections of the Indian community enjoy freedom of religion under the British rule, the Government has sometimes to give up this policy and meddle with their freedom owing to differences arising among them. Some ten or twelve years ago the Hindu festival, *Holi* and the Muhammadan festival, *Moharram* falling concurrently, there was some apprehension of a Hindu-Musalmán riot in the city of Moradabad. Consequently the Muhammadans were not allowed to take out the *alams* (standards) in procession at all, to put up *tázias* (the model tombs of Hasan and Husain) without previously obtaining permission, or to carry them by what route they pleased. Similarly the Hindus were prohibited to take out their *swangs* (mimic parties), &c., through the bazárs during the *Holi*. After a year or two the Hindus have again begun to carry their *swangs* and do other things on the public roads; but the restrictions imposed on the Musalmáns at the time have continued in force. The Hindus and the Musalmáns of the place are now on perfectly good terms, and the Government ought to kindly remove the restrictions from the Musalmáns as well, and allow them to celebrate their Moharram as they did formerly.

HINDUSTÁN. November 30th, 1893.

Alleged gradual substitution of mutton for beef in the rations of the British soldiers in India.

13. The *Hindustán* (Kálakánkar), of the 30th November, copies a piece of news from the *Hindu Patriot*, taken from an Allahabad paper (*sic*), to the effect that the Government has decided on gradually substituting mutton for beef in the rations of the British soldiers in India, and that by way of experiment it is proposed to give mutton instead of beef to the soldiers in the Cantonment in Dinapore for three days, and the tinned meat of Australia for the rest of the week. It is said that the Government has proposed to do this because it is convinced that beef is in no way beneficial to man. The *Hindustán*, however, does not know how far this news is correct. (The *Nasím-i-Agra*, of the 30th November, also notices this news.)

HINDUSTÁNI. November 29th, 1893.

Suggested examination of some opium-users themselves by the Opium Commission.

14. The *Hindustáni* (Lucknow), of the 29th November, referring to the evidence of the Bengal zamíndárs before the Opium Commission denying that opium does any moral injury to the user, and asserting that the stoppage of its cultivation will create a popular discontent in India, hopes that the opinions of these interested zamíndárs would not be regarded as the voice of the country. It is very necessary that such witnesses be placed before the Commssi on that can give a true picture of the condition of the opium-users. No

(sensible) man can dare deny the ruin which the use of opium causes among the people in India. To say that the use of opium is *harmless* is sheer stuff and nonsense. If anybody wishes to see the evil consequences of the opium use, let him see them at Lucknow. If 200 opium-users of Lucknow were introduced before the Opium Commission, it would require no further proof of the most baneful effects of the noxious drug. The very faces of the opium-users will tell their own tales. Let 500 or 1,000 opium-eaters be asked if they would recommend the use of opium to their children, and the editor is sure they would never answer in the affirmative. They would on the other hand strongly condemn its use, and state in feeling terms how much they had themselves suffered from it. It is therefore very necessary that arrangements should be made for opium-users themselves being placed before the Commission for examination.

HINDUSTÁNI. November 29th, 1893.

Appointment of a Native from the North-Western Provinces in place of Mr. Justice Mahmúd strongly recommended.

15. The same paper says that the heartfelt thanks of the people of the North-Western Provinces are due to Lord Kimberley, the Secretary of State for India, for his firmly deciding, in response to a memorial of the Native Bar of the Allahabad High Court, against the recommendation of the Chief Justice, strongly backed by the Lieutenant-Governor, that an Indian *must* be appointed to fill up the vacancy caused by Mr. Justice Mahmúd's retirement from the North-Western Provinces High Court Bench. Now the question is, which Native should be appointed to the post? In 1882, when Mr. Dwarka Nath Banerji's name with those of other gentlemen was sent to Lord Kimberley, who was the Secretary of State for India at that time also, for appointment as a Native Judge on the Allahabad High Court, His Lordship wisely held that as Mr. Banerji was a Bengali, he could not be eligible for the post, and Mr. Mahmúd was consequently appointed to it. The just principle laid down by His Lordship at that time should now also be adhered to in making the selection. If the choice is to be made from among the Vakíls of the High Court, Pandit Sundar Lal stands head and shoulders above his compeers. A while ago the *Pioneer* also admitted the Pandit's qualifications and high reputation, and recommended him for a seat on the Local Legislative Council. Next to the Pandit comes Munshi Ram Prasad, Vakíl, who would equally do credit to the post. If, on the other hand, the Government wish to appoint a barrister-at-law, Mr. Amir-ud-din, as far as the editor knows, is the most prominent man among the native barristers-at-law at Allahabad. The only thing that might be urged against his selection is that he took side with Mr. Mahmúd in the latter's quarrel with Sir John Edge. But if the Government think that the natives of the North-Western Provinces will not do for the post, and a Bengali gentleman must be thrust on the High Court Bench, the editor would prefer Bábu Pramada Charan, Civil Judge, Lucknow, to Mr. Dwarka Nath Banerji. The editor would, however, in conclusion again entreat His Honor Sir Charles Crosthwaite to make his choice from among the natives of the North-Western Provinces themselves, and thereby win the gratitude of the whole of the United Provinces. [The *Prayág Samáchár* (Allahabad), of the 30th November, also expresses the same views.]

TOHFA-I-HIND. November 27th, 1893.

The same.

16. The *Tohfa-i-Hind* (Bijnor), of the 27th November, referring to the rumour about the appointment of an Indian in Mr. Justice Mahmúd's place on the Allahabad High Court Bench, and to the suggested appointment of Bábu Dwarka Nath Banerji to the office, observes that the appointment of a Bengali Barrister to the post would not be agreeable to the people of these Provinces, and that Pandit Sundar Lal, Vakíl, High Court and Bábu Ram Prasad, Government Pleader (among the Hindus), and Mr. Amir-ud-din and Maulvi Abdul Majid, Barristers-at-Law (among the Musalmáns) are in every way fitted and well-qualified for the post. There may be abler Pleaders and Barristers in other parts of India; but the claims of those who live and practise in these Provinces should be first taken into consideration. If selection is to be made from among the Indians already in the Government service, Kunwar Bharat Singh, who comes of a royal Rájput family, is thoroughly conversant with the law and is an impartial administrator of justice, would make a very nice High Court Judge. The *Rahbar* (Moradbad), of the 30th November, says that excepting Mr. Dwarka Nath Banerji in the Allahabad Bar, and Bábu Pramada Charan in the

Judicial service, there is no other man who, if appointed, to fill up Mr. Justice Mahmúd's place : would do credit to the High Court Bench.

RAFI-UL-AKHBÁR. December 4th, 1893.

Appointment of Bábu Baleshwar Prasad as Junior Secretary to the Board of Revenue.

17. The *Rafi-ul-Akhbár* (Benares), of the 4th December, referring to the appointment of Bábu Baleshwar Prasad as Junior Secretary to the Board of Revenue, states that he was, before this, Diwán to His Highness the Mahárája of Benares, and enjoyed his full confidence. But recently a certain matter of Etáwah, which involved the question of some money, led to the severance of his connection from the Mahárája's service and lowered him in the estimation of the people of Benares. With his exaltation to his present post it is, however, useless to mention the above affair. All the residents of Benares, whether Hindus or Musalmáns, are very grateful to His Honor Sir Charles Crosthwaite for making the appointment. The writer then gives an account of a meeting held in the Town Hall at Benares on the 28th ultimo, to bid farewell to the Bábu.

JÁM-I-JAMSHED. November 19th, 1893.

Assessment of income tax in Moradabad.

18. The *Jám-i-Jamshed* (Moradabad), of the 19th November, observing that the assessment of the (income) tax is a difficult and responsible duty which the Tahsíldárs in the North-Western Provinces, have to perform in addition to their own proper work, says that in Moradabad some persons are made to pay the tax more and some less than they ought to do. It is hoped that the new Tahsíldár, Mr. Imamat Husain, will see that everybody is properly assessed.

KHURSHAID-I-NÁNPÁRA. November 16th, 1893.

Suggested establishment of poor-houses in every district for the maintenance of really helpless persons.

19. The *Khurshaid-i-Nánpára* (Nánpára), of the 16th November, received on 30th November, regrets to say that it is not only the cripples, the lepers, the blind, the old, and other helpless persons that go about begging, but a considerable number of sound and perfectly healthy people have also adopted this profession. The Government had better prohibit beggary altogether, providing for the maintenance of the really helpless people by opening poor-houses in every district. To meet the expenses of these poor-houses the Municipalities might be required to contribute one-fourth or one-fifth of their incomes for the purpose. Some money might also be raised by private subscriptions for the maintenance of the poor-houses. Of course a thorough inquiry would have to be made through the respectable residents and the police as to the real circumstances of a man before he was placed in the poor-house. The management of these houses should be placed in the hands of the Deputy Commissioner (or District Magistrate) or in those of the President and other members of the Local Boards. If such an arrangement is made, the country will become rid of professional beggars.

BHÁRAT JIWAN. November 27th, 1893.

Quack physicians in present India.

20. The *Bhárat Jiwan* (Benares), of the 27th November, regrets to state that in present India a number of men having acquired a smattering of medical art by reading a few books by themselves, have set up as *Vaids*, *Hakíms* or Homœopathic Doctors. What injuries these quack physicians do to the public can easily be imagined ; and the Government had better take some steps in the matter.

III.—LOCAL AND MISCELLANEOUS.

ANÍS-I-HIND. December 2nd, 1893.

The fair at Garhmuktesar, district Meerut.

21. The *Anís-i-Hind* (Meerut), of the 2nd December, states that this year there was a very large gathering at the Garhmuktesar fair (district Meerut), and highly praising the police Inspector, Thákur Umrao Singh and the Tahsíldár for their labour, and the most satisfactory arrangements they made at the fair, recommends their services to be recognized by special promotion.

HINDUSTÁN. November 29th, 1893.

A child alleged to have been thrown into the Ganges at the late Garhmuktesar fair as an offering to the river.

22. A correspondent, writing from Moradabad to the *Hindustán* (Kálakánkar), of the 29th November, says that at the late Garhmuktesar fair thousands of people gathered together to see a man throwing a child into the Ganges as an offering to the river. Even the Joint-Magistrate out of curiosity presented himself at the scene, and wading

into the river with his coat and pantaloons on, *pointed out the place for the purpose* (*sic*). The Magistrate was quite astonished to see the father throwing his child into the water, and went away praising the firm belief of the man in his religion.

HÁMID-UL-AKHBÁR. November 30th, 1893.

Suggested repairs to the mausoleum of Khán Khánan at Delhi.

23. A correspondent of the *Hámid-ul-Akhbár* (Moradabad), of the 30th November, states that the mausoleum of Khán Khánan, one of the grandees of the Emperor Akbar, which is a splendid building near the Arabsarái at Delhi, has fallen into disrepair, and suggests that the Government might, by necessary repairs, make it an object well worth visiting, like other mausoleums (in Delhi).

KHICHRI SAMÁCHÁR. November 25th, 1893.

Construction of a slaughter-house at Mirzapur.

24. The *Khichri Samáchár* (Mirzapur), of the 25th November, complains that while no orders have been passed yet on the application of some people objecting to the proposed construction of a slaughter-house in Dennison(?)ganj at Mirzapur, the construction of the compound of the house has been commenced. The place selected for the slaughter-house lies in the neighbourhood of Hindus; so that until the District Magistrate and the Municipal Board have made inquiries into the matter, the work ought not be allowed to be commenced.

PRAYÁG SAMÁCHÁR November 30th, 1893.

Alleged proposal to tax the Prágwáls for every pilgrim they give lodging to.

25. The *Prayág Samáchár*, of the 30th November, states that as the Prágwáls, or the Ganges priests of Allahabad, are going to be taxed (by the Municipal Board) one rupee for every pilgrim they lodge in their houses (under the Lodging-house Act), they are greatly alarmed at the proposal, and intend to submit a memorial to Government on the subject.

ALLAHABAD:
The 11th December 1893.

KUNJ VIHARI LAL, B.A.,
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